THE OPEN

BIBLE

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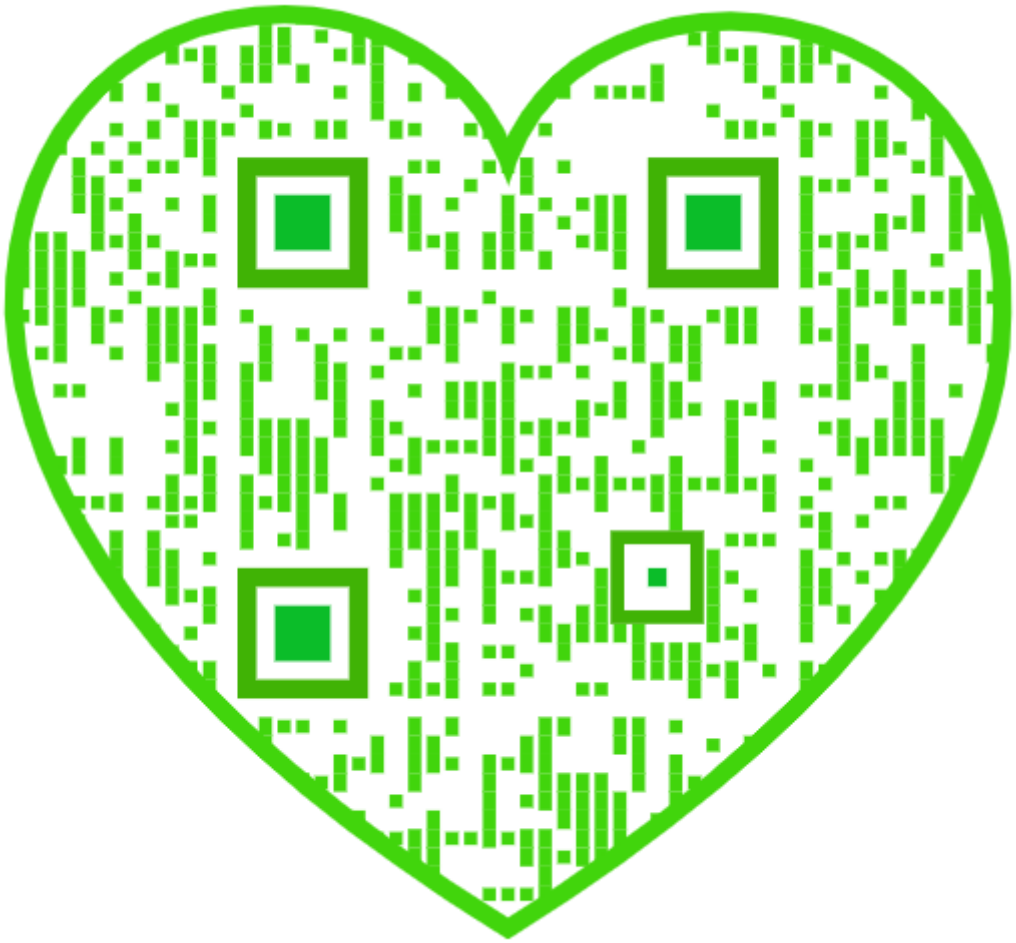

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GIFT OF
The Author.

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"To teach and to learn
To heed and to do."

THE OPEN BIBLE.

HELPS FOR THE BIBLE-READER.

ARRANGED ACCORDING TO THE CHAUTAUQUA SYSTEM OF EDUCATION.

BY

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IN TWO PARTS.

PART I.

PHILADELPHIA:

THE JEWISH CHAUTAUQUA SOCIETY,

P. O. Box 825.

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INTRODUCTION.

The Bible is a sealed book to thousands. It lies unopened on the centre-tables of many homes, or stands undisturbed in the remote corner of many a book-shelf. Nevertheless, there is, perhaps, more said and written about the Bible now than ever. The cheap and irreverent witticisms afloat, the hollow and high-sounding tirades of the platform orators, the utterly misleading and canting pretensions which are proclaimed from many pulpits and through the "Religious Columns" of many journals, the learned volumes and periodicals without number, all referring to the Bible, have so overwhelmed the "general reader" as to paralyze his best intentions and make him, through indifference or inability, shun Bible-reading in despair.

It is time to open the Bible again. It is time to read *it* and not simply about it To come to the aid of the "general reader," who feels and admits his ignorance of the Bible, these "Helps" are offered. To that very large class of earnest persons who received but a smattering of Bible knowledge in the best of the Jewish Sunday-schools, or but a confused and distorted knowledge from the ramblings and pickings of the "International Sunday school Lessons," the guidance of these pages is extended.

The call for an open Bible is heard loudest from a large number of earnest and intelligent men and women, eager for true culture. In the schools they were taught the beauty of the ancient classics and made to feel the power of the masterpieces of the modern literatures of France, Germany, England and America. In the intellectual awakening of this era they are led to ask: "If the Bible is still declared

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to be the greatest of the world's literatures, still the highest source of the world's best inspirations, the storehouse of its moral and spiritual treasures, the most necessary, useful and helpful of books, why is it that it has been permitted to become to so many of us a wilderness of confusion, a jungle of terrors and superstitions or a sanctuary of breathless darkness?"

It is in recognition of these and similar needs, and in an earnest effort to make Bible-reading simple, sensible and stimulating, that the guide herewith offered has been prepared It is intended for the "general reader," but aims especially in accordance with the purpose of this "Department of Jewish Studies" to awaken in the Jew a keener appreciation of his own heritage and to quicken his consciousness of what constitutes his share in Judaism and in the fulfillment of its message to mankind.

EXPLANATIONS.

Required Books.

To secure these books at reduced rates, address P. O. Box 825, Philadelphia, Pa.

(1) The Hebrew Scriptures (commonly called the Old Testament) in English.

(2) "The Bible for Home Reading," edited, with Comments and Reflections, for the use of Jewish parents and children, by Claude G. Montefiore. First part. London and New York. 1896.

(3) "The Literary Study of the Bible;" an Account of the Leading Forms of Literature Represented in the Sacred Writings. Intended for English readers. By Richard G. Moulton, M.A. (Cambridge), Ph.D. (Pa.) Boston. 1895.

Recommended Books.

The reader will find it to his advantage to consult in libraries, or to secure for private use, if possible :

(1) "The Encyclopædia Britannica." (Articles named in the Suggestions.)

(2) Bible Atlas with Index. Hurlbut and Vincent's "Manual of Biblical Geography" is especially prepared for the use of readers in the Chautauqua Courses.

(3) Smith's Bible Dictionary.

(4) Cruden's Bible Concordance.

(5) "The Prophets of Israel," by C. H. Cornill, Chicago, 1895.

The Bible itself is the text-book of this course of readings. Each reader is expected to have and to use an English Bible.

The Jewish Publication Society of America is about to issue a new and revised translation, which will be the work of American Jewish scholars and the product of the best and latest researches. Until this work appears the reader is recommended to use the "Twenty-four Books of the Holy Scriptures," translated by Isaac Leeser. The revised version of the authorized or King James Bible is likewise recommended. The "Oxford Edition" contains in the Appendix an abundance of such helps as are recommended above, viz.: Atlas, Index, Concordance, etc.

"The Modern Reader's Bible" is suggested for those who desire to follow Mr. Moulton's application of his literary treatment to the various Biblical books.

While the Bible is the text-book of this course, yet the purpose for which this "Guide" is issued is to afford the general reader such "Helps" as he at once feels the need of on opening its pages. Such a reader, whatever may be his individual beliefs, will naturally desire to know what modern

students of the Bible have to present. There is a large area on which the data are clear and critics are agreed; this is presented in Mr. Montefiore's "Bible for Home Reading." It contains selected passages from Scriptures, connected by explanatory remarks. These comments (which are printed in smaller type) set forth simply and without discussion the general agreement of critical scholars on the common-sense meaning of the text in its historical, moral and religious aspects.

Rough hands may sometimes seem to be laid on old stories that have been reverenced and loved by countless persons for many hundreds of years. But the love of truth alone is seen to guide these writers. Their conclusions may sometimes be wrong; their hearts are always in the right.

It is not expected or desired that the reader shall unquestioningly accept all the conclusions arrived at by the writers. An opportunity will be given for a study of the various views on disputed points, in a series of "Special Courses" on separate books of the Bible which the Jewish Chautauqua Society proposes to issue hereafter. On this account this Course has not been overloaded with lists of "Recommended Books."

The critical presentation of the Bible is supplemented by Mr. Moulton's study of its literary forms, their beauty and their power. He himself does not ask the reader to accept all his conclusions, but to use them as suggestions. The purpose, however, cannot fail. It is to show that "the Bible is a 'Library,' pointing out how men variously gifted by the Spirit of God, cast the truth they received into as many different literary forms as genius permitted or occasion demanded." The modern reader will thus be led by delightful paths to a fresh and engaging interest in Scriptures. He will not find his way clogged by dogmas of theology, or any set of views; but through an increased apprehension of the outer form and the inner sense, the moral and spiritual effect of his readings will be immeasurably enhanced.

Frequent references are made in the "Suggestions" to a little work entitled: "The Prophets of Israel." This is an English translation of a series of popular addresses by Prof. C. H. Cornill, of Koenigsburg University. Conservatively and firmly the author sets forth the results of the best modern scholarship, and states the same in a spirit of intense love and appreciation of the Bible. The central thought of each Prophet is made vivid, and the gradual development of the prophetic teachings traced in a most interesting and enthusiastic manner. This work is most urgently recommended for its simplicity, clearness and thoroughness.

To awaken a desire for Bible knowledge, to broaden the mind by its culture, to quicken the soul by its enthusiasms, is the simple and sincere purpose of *The Open Bible*.

TO THE READER.

This pamphlet contains thirty-two lessons, covering the entire range of Bible history, including the prophetical and other writings in their chronological places.

Attention is called to the fact that the first eleven chapters of Genesis (from creation to Abraham) are not treated of in the first but in the last lessons. Owing to certain grave moral and religious difficulties which they present, and which Mr. Montefiore explains in detail, they are best reserved for later treatment.

A second course will outline the readings in the books of the Bible not included in this, and also the Apocryphal books. The lessons are so mapped out as to call for an average of about twenty-five pages of reading-matter for each.

They are assigned for a period of eight months only, one lesson each week. This will give an opportunity for the reading of recommended articles and for a review.

As in all the Special Courses of the Chautauqua Literary and Scientific Circle, there is no absolute time set for the beginning or completion of the work. Readers are urged to cultivate regular habits of study, and thus attain one of the best results of the Chautauqua System of self-education.

The following general directions will enable the reader to use wisely the lessons offered :

(1) Go over the lessons carefully in accordance with the "suggestions" given, writing out in a separate note-book the answers to those suggestions.

(2) Keep your Bible open before you and mark therein all passages quoted in the two text-books in accordance with the suggestions.

(3) Keep your Bible Atlas at hand and locate every place about which you read. It will help to make the narratives far more vivid and to impress them more thoroughly on your mind.

(4) Do not neglect the Bible Dictionary; consult it for brief summaries of the lives of Bible persons, accounts of places, observances, etc.

(5) At the end of each lesson close all books and do the work called for in the "Tests and Reviews." "Circles" can also use these "Tests and Reviews" as topics for essays and discussions.

The "Suggestions" and "Tests and Reviews" are by no means intended to be exhaustive. The attentive reader will be stimulated by them to investigate other points for himself.

CERTIFICATES.

To the member enrolled in this course for both years, who shall, at the conclusion of each year's readings, send in a satisfactory paper of not less than 1,000 words, a certificate will be sent. While it is entirely optional to present

such papers, and the taking of the certificate is not demanded by the conditions of membership in the Jewish Chautauqua Society, yet it will be clear to all that the best results of the course will accrue to those who achieve this distinction.

Each of these papers shall treat of some subject referring to the year's readings, and may relate to either the historical, literary, moral or religious contents of the Bible.

Originality is not so much required as a satisfactory evidence that the sender has read the course assigned, and followed out the "Suggestions" and the "Tests and Reviews." The latter will afford an abundance of themes, any one of which may be selected for the papers.

The following definite topics are suggested on the readings outlined in this pamphlet :

(1) Human and animal sacrifices as treated of in the Bible.

(2) The various kinds of laws found in the Bible, with illustrations and explanations.

(3) The Ten Commandments.

(4) The Biblical holidays ; their origin and meaning.

(5) A sketch of the life and writings of one of the Prophets. Show how the same demonstrates the characteristics of Hebrew prophecy.

(6) A brief account of the literary structure of the Bible, with examples of some of the principal literary forms explained.

LESSON I.

Topic—What is the Bible?

I. Required Reading.

Montefiore, The Bible for Home Reading, vol. I, chap. I.
Moulton, The Literary Study of the Bible, Preface, III–X.

II. Suggestions.

1. Note the origin and history of the word "Bible."
2. Observe the fact that the Bible is not one book, but many books collected into one, presenting many ages and many subjects.
3. Mark the period of time needed to create our Bible.
4. Impress on your mind in all your Bible-reading that the two great topics treated are: God and Goodness.
5. The Bible is the product of Jewish thought and life. It is of chief importance to the Jews as containing their message to the world.
6. Note in Moulton's preface the reasons why the literary study of the Bible is necessary for all classes of Bible-readers.

III. Tests and Reviews.

1. Why is the Bible so called?
2. Explain why the Bible is the most important book ever written.
3. How does our idea of a book differ from that of the ancients? How is this shown in the Bible?
4. How long has the Bible existed in its present form? How many centuries are represented between its oldest and newest parts? How does this knowledge affect our view of the Bible?
5. What are the three reasons assigned for regarding the many books of the Bible as a unit?
6. What gives the Bible its unique value?

7. What is the most important truth in all the world? Why?
8. How does a literary analysis of the Bible aid the historical analysis?

LESSON II.

Topic—The Patriarchal Age.

I. Required Reading.

Montefiore, Bible for Home Reading, vol. I, chap. II, III, pp. 9–36.
Moulton, Literary study, pp. 466, 502.

II. Suggestions.

1. Keep a map of Palestine before you in reading and look up every geographical place referred to. Every standard Bible and Bible dictionary is supplied with atlas, index and description of natural and climatic conditions. Begin by noting carefully the position of Palestine relative to Chaldea and Egypt.
2. Mark the important distinction between tradition and history.
3. Look up in Bible Dictionary "Altar," and learn of its uses.
4. Observe that the "Call of Abraham" assigns the mission to all his descendants: "Be a blessing!" "Through thee all the families of earth shall be blessed." (Genesis, XII, 2, 3.) "To command the children of his house after him to keep the way of God in doing righteousness and justice." (Genesis, XVIII, 19.)
5. In studying the lessons of Abraham's test of faith consider the following suggestions:
   (*a*) Abraham sees human sacrifices offered by other people.

(*b*) He feels that the offering of a life is a terrible ordeal.

(*c*) The thought of his inability to bring so great an offering taunts him ceaselessly.

(*d*) He broods until the will of God seems to demand, nay command, the offering of Isaac.

(*e*) Still by obedience to this command he may achieve a grand victory of faith.

(*f*) He struggles with his love for "his only son" until he conquers and proves himself strong in his devotion to God.

(*g*) After this self-conquest, God is revealed to Abraham's mind and heart as more compassionate than all heathen gods, because faith and love are the noblest offerings.

(*h*) The lesson of this whole dramatic episode is the everlasting condemnation of human sacrifice.

6. Observe that the records of the Patriarchal Age belong to Primitive History. Distinguish the Epic Cycles of Abraham, of Isaac and of Jacob.

III. Tests and Reviews.

1. Who were the Hebrews?
2. Give a brief account of the first great Hebrew hero.
3. What conditions of primitive civilization are indicated in the purchase by Abraham of a family sepulchre?
4. Characterize Isaac in his relation to his family and neighbors.
5. Trace the development of Jacob's character from boyhood to old age.

LESSON III.

Topic—The Epic of Joseph.

I. Required Readings.

Montefiore, Bible for Home Reading, chap. IV, pp. 37–57.
Moulton, Literary Study of Bible, pp. 221–223; 333; 504–509.

II. Suggestions.

1. Note the source of family dissensions in Jacob's partiality to Joseph, and the consequent envy of his brothers.
2. Observe the mystical element of the story, viz.: the dreams, also the importance assigned to dreams in ancient days, with remarks on p. 41 of Montefiore's Bible.
3. Mark the bearing of Joseph from the time his brothers conspired against him until the reconciliation, and study the ideal elements of character portrayed.
4. Read, to fill out the scenes of life into which the Biblical account gives us a glimpse: Geo. Eber's Egyptian Novels, "Uarda," "The Egyptian Princess," etc. See also "Bubastis," an Egyptian Historical Study, by Amelia B. Edwards. *Century Magazine*, January, 1890.
5. Read on the Egyptian social system in article "Egypt (Manners and Customs)" in Encyclopædia Britannica.
6. Notice the title of this lesson and explain the use of the terms Epic and Historic as opposed to Fiction.
7. Note that Jacob's blessings and last words are a prototype of the prophetic lyrics of the Bible. See Moulton's Analysis, pp. 504–508, and Explanation, p. 333.

III. Tests and Reviews.

1. What facts of geography, commerce, government and general culture are indicated in the story of Joseph's career?

2. What is the moral lesson of this story?
3. What religious elements do you find in it?
4. What superstitions?
5. Give an analysis of the plot of the "Epic of Joseph."
6. Of what class of prophecies are Pharaoh's dreams the prototype? Moulton, pp. 342, 508.

LESSON IV.

Topic—Israel in Egypt.

I. Required Readings.

Montefiore, Bible for Home Reading, chap. v, pp. 58–76. Moulton, Literary Study of Bible. Moses Signs to Pharaoh, 509. Song of Moses and Miriam, pp. 136–139, 146.

II. Suggestions.

1. Considering the obscurity of the story of Israel in Egypt, it is well to keep in mind that it was written down long after.
2. For Pithom and Ramses, see Encyclopædia Britannica article "Egypt" (index at end), monuments, pyramids, tombs, etc.
3. In all that is said about God in the narrative, remember the maxim of the Rabbis: "The Bible speaks in the language of men," *i. e.*, humanly, or in terms that reach the level of ordinary human intelligence.
4. In reading of the Ten Plagues, remember that they show the attitude of people at war with each other. Israel's enemies are the enemies of God also. Only when they make peace do men see that God has no enemies and all men are His children.
5. The reader is earnestly recommended to secure a copy of "The Prophets of Israel," by C. H. Cornill, chap. II, on "The Religion of Moses," will be of great value in understanding this lesson.

III. Tests and Reviews.

1. What is the most important thing to be remembered about the Exodus? Why?
2. Give a sketch of the career of Moses from Egypt to Sinai, noting the several traits of his character.
3. Of what forms of literary composition is the account of Moses' signs before Pharaoh the prototype? Moulton, pp. 508, 336.
4. Compare the story of the birth of Moses with the birth stories of other ancient heroes.
5. Having read carefully the Song of Moses and Miriam as presented in Moulton's Analysis, pp. 136–9, and recognizing the sublime power and genius of the composition, how does it affect your understanding of the miracle?
6. Give an account of the history, observance and significance of Passover.
7. Do not fail to trace on a good map the course of Israel's journeyings out of Egypt.

LESSON V.

Topic—The Law of Moses.

I. Required Readings.

Montefiore, Bible for Home Reading, chap. v, pp. 76–104.
Moulton, Literary Study of Bible, pp. 327–9, 146. Analysis, 502, 509.

II. Suggestions.

1. Notice the emphasis given in the Mosaic system to Law, the courts, and to judicial administration. Consider the religious basis thereof, and the moulding influence on modern civilization.
2. Compare the two versions of the "Ten Commandments," Ex. xx and Deut. v, and the explanation of their variations.

3. Observe carefully what is said about Israel's election, and the meaning of such phrases as "God's chosen people," His "peculiar treasure," etc.
4. Let the explanation of the Biblical phrase "fear of God" be fully and correctly understood by the reader. Observe especially what the Bible says about our knowledge of God. (Ex. XXXIII, 18–23; XXXIV, 6–8.)
5. Read carefully what is said by Moulton of prophecy as a distinctive form of Hebrew genius. Special attention is directed to the masterly treatment of this subject by Prof. C. H. Cornill in "The Prophets of Israel," chap. I. This book cannot be too highly recommended.
6. Compare the Mosaic with the laws of other ancient nations. Note that while the latter made wealth, power and glory their main consideration, the Mosaic Law made justice and righteousness its sole aim. It is always on the side of the weak, and seeks to inspire a deep sense of responsibility in man. (See Leviticus XIX.)

III. Tests and Reviews.

1. What important law reform was suggested by Jethro on his visit to the camp of Israel?
2. How do you account for the extraordinary emphasis placed by the Mosaic Law on the condemnation of idolatry?
3. Why are the Ten Commandments of such supreme importance? Do you think any other laws may be ranked with them in value?
4. Let the reader make a summary of the lessons involved in each of the commandments.
5. What is the literary form of which the "Ten Commandments" are the prototype? And of what form "The Revelation?"

LESSON VI.

Topic—Israel in the Wilderness.

I. Required Readings.

Montefiore, Bible for Home Reading, chap. v, pp. 104–120.

Moulton, Literary Study of Bible, pp. 224–9. Note, p. 345.

II. Suggestions.

1. Read Mrs. Sigourney's poem on "The Death of Aaron."
2. Study on your map the location of the Edomites, Ammonites and Moabites, and read articles under these heads in Encyclopædia Britannica.
3. Notice the ancient and the modern ideas of the blessing and the curse.
4. Study the story of Balaam (Num. xxii–xxiv) with reference to its literary form as a mixed epic and with reference to its contents as casting a strong light of contrast upon Israel and surrounding nations.

III. Tests and Reviews.

1. Was Israel's invasion of Canaan justified? Was this invasion an instance of the rule "might is right," which instigated other wars of conquest? What was Israel's ambition?
2. What incident in the lesson illustrates the sublimity of Moses' character?
3. What is said of the sin which Moses committed?
4. Why did some of the Israelitish tribes settle East of the Jordan?
5. Are any examples of the literary form called "the fable" to be found in Scriptures.

LESSON VII.

Topic—The Work and Words of Moses.

I. Required Readings.

Montefiore, Bible for Home Reading, chap. v, pp. 120–133.

Moulton, Literary Study of Bible, chap. xx, pp. 444–467.

II. Suggestions.

1. Moulton's characterization of the Book of Deuteronomy under the title, "The Oration and Songs of Moses before his ascent of Pisgah," contains many helpful suggestions for the careful reader.
2. Read Geo. Eliot's poem, "The Death of Moses." It is based upon a beautiful passage of the Midrash (legendary interpretation of the Biblical account). Mark how the poem renders the spirit of the solemn event.
3. Note what part of the Bible is termed, "The Book of the Covenant," its importance, its position among the writings, etc.
4. Trace the various rhetorical elements in the words of Moses, which mount from narrative to appeal, denunciation and farewell tenderness, to end in the climax of his death song.
5. Read the Book of Deuteronomy according to the analysis and suggestions of Moulton's, chap. xx.

III. Tests and Reviews.

1. What attribute of God does Moses so strongly emphasize that it becomes the key-note of all his words and the foundation of all his works?
2. Enumerate the fundamental religious truths conveyed by that passage of Scripture (Deut. vi, 4–9) which begins with the "Shema," the watchword of Israel throughout the ages.

3. What profound problem as to the divine government of the world is treated of in the farewell oration of Moses?
4. What pathetic thought runs through all the orations of Moses?
5. Why is Moses credited with the formation of Israel into a nation?

LESSON VIII.

Topic—The Mosaic Institutions.

I. Required Readings.

Montefiore, Bible for Home Reading, chap. VI, pp. 134–165.

II. Suggestions.

1. Observe the wide range of subjects treated; that not all Mosaic laws and institutions are of the same value; also, why and how we must distinguish between them. (Read Exodus XXI–XXIII, 20; Deuteronomy XXIV–XXV.)
2. In reading about the religious festivals, distinguish between their bases in nature and in history, and observe how they reflect and influence the social, moral and religious life of Israel.
3. Be careful to notice how many of the Mosaic institutions refer to agriculture. This contradicts the slander which alleges that Jews have never been producers.
4. Distinguish clearly between the false and the true ideas that appertain to the days of Atonement, also to the teachings of repentance and atonement.
5. Observe that while physical courage is not directly enjoined in the Mosaic code, moral courage, which implies the former, is expressly commanded. Consider how the supreme command of the Thorah, "Love thy neighbor as thyself," is not a mere theory, but a practical rule of life. The "Lex talionis" (Ex. XXI, 22–25), was simply a law of damages, and was so applied in Rabbinical law.

III. Tests and Reviews.

1. What two classes of Mosaic ordinances are of chief importance to us, and why?
2. Name the Mosaic festivals, and give a brief account of each. Explain the name, original significance and modern observance.
3. Can you discover any elements of importance in the various Jewish festivals which would commend them to other people besides the Jews? Is there any recognition of this fact in the festivals of other religions besides the Jewish?
4. Name some Mosaic observances, whose principle was everlasting, though the practice was local and temporary.
5. Trace some of the Mosaic ordinances back to their sources in either one or another of the Ten Commandments.
6. Explain why the Hebrews are especially urged to exercise justice and love toward the "stranger."
7. Give an example in Jewish law which practically directs the return of good for evil.

LESSON IX.

Topic—The Conquest of Canaan.

I. Required Readings.

Montefiore, Bible for Home Reading, chap. VII, pp. 166–180.

Moulton, Literary Study of the Bible; Incidental History, p. 246; Song of Deborah, 127-136, 469; Samson's Riddles, 255–7.

II. Suggestions.

1. It is the heroic age of Hebrew history which is treated of in the Books of Joshua and Judges. There is a similar

period in the history of all other people. The traditions about the era of the Palestinian conquest are mingled with the historic facts. In this respect the history of Israel is not exempt from the general law of historical development.

2. Consider the significance of the change from the nomadic to the settled agricultural life indicated by this period.
3. Observe that various forms of historical writings can be distinguished in the books of Scripture, such as Primitive History, Constitutional History, Incidental History, Ecclesiastical and Regular History. Moulton, Table, pp. 502–503.
4. Go over the list of Epic stories and the various Epic cycles summarized in Moulton's Analysis, p. 469, and read the passages of Joshua and Judges there indicated.
5. In reading Moulton's Analysis of the Song of Deborah, notice especially the three characteristic features which distinguish this ode.
6. Read John Milton's poem, "Samson Agonistes."

III. Tests and Reviews.

1. Of what value, considered from the standpoint of religion and morals, history and tradition, are the Biblical records of the conquest of Canaan?
2. What is the literary character of these writings?
3. In what form of literature is the Song of Deborah classed?
4. What difficulties in the history of the tyranny of Jabin and Sissera are clarified by the Song of Deborah?
5. Note from the context that the stanzas of the ode are assigned alternately to men and women. Mark the same on the margin of your Bible.
6. To what class of literature do the Riddles of Samson belong?

LESSON X.

Topic—The Beginning of the Kingdom.

I. Required Readings.

Montefiore, Bible for Home Reading, chap. VII, pp. 173–194.

Moulton, Literary Study of Bible. The Idyl of Ruth, pp. 235–238; The Epic cycles of Samuel and Saul, pp. 469, 504.

II. Suggestions.

1. Attention is called to Ruth I, 16. The significance of this beautiful passage is deepened by the fact of the enmity between the peoples, and that each land had its own god.
2. Observe the peculiar ancient custom of marriage referred to in the Book of Ruth. The Levirate law (a primitive institution of antiquity, modified by Moses, Deut. XXV, 9), required a man to marry the childless widow of his brother in order to preserve the name and property of the deceased.
3. Notice the specific moral lesson of the Book of Ruth to condemn race prejudice, by showing the fitness of one of the hated Moabite stock to become the mother of King David. It also teaches that humble families are as much objects of divine regard as princely ones; that calamities may come into every life, but devout trust in God gives strength, and adversity need not pass over us without having profited us.
4. Contrast the offering of Isaac by his father Abraham (Gen. XXII) with the consecration of Samuel by his mother Hannah (I Samuel I), suggested by the reading of these two passages in the ritual of the synagogues for the New Year.

5. Notice that the early form of government in Judea was a Republic, and the first in history. Its influence on the establishment of our American Government has been traced by Oscar Strauss, in his "Origin of the Republican form of Government," N. Y.
6. Observe the attitude of Samuel toward the establishment of a Kingdom.
7. Read the Epic cycles of Samuel and Saul in the Bible, as indicated in the passages cited by Moulton.

III. Tests and Reviews.

1. What is the point of historical importance contained in the Book of Ruth?
2. Why is "Ruth" the typical Idyl of the World's Literature?
3. Point out the contrasts of character shown in the persons who figure in the Book of Ruth.
4. What two opposing views of the establishment of the monarchy do we find in the Bible?
5. Locate the Philistines. Read article in Encyclopædia Britannica.
6. What are the various reasons assigned for the selection of Saul as first king over Israel?

LESSON XI.

Topic—The Reign of Saul.

I. Required Readings.

Montefiore, Bible for Home Reading, chap. VIII, pp. 195–226.

Moulton, Literary Study of the Bible. Regular History, p. 247; Literary Forms, p. 470; David's Elegy on Saul and Jonathan, pp. 156–8.

II. Suggestions.

1. We are now on firm historic ground. The date of Saul's reign as king is about 1037–1017, before the Christian Era.
2. The dissensions of Saul and Samuel are followed by the feud between Saul and David. These, together with the conflicts with surrounding nations, fill out all we know of Saul's reign.
3. Read Robert Browning's poem, entitled, "Saul."
4. For an explanation of the popular proverb, "Is Saul also among the Prophets?" see Cornill's "Prophets of Israel," pp. 12, 13.
5. Observe the steady rise of David from armor-bearer to general, and how the increase of responsibility developed his character.
6. Mark the generalship of David, which has been studied by some of the greatest military men of history. His celerity of movement, his stratagems, his ability to organize victory out of defeat, his personal influence over his followers, are noteworthy.
7. In reading of the tragic end of Saul, call to mind the rush of events which made up his career.

III. Tests and Reviews.

1. Compare the two versions of Saul's first meeting with David.
2. Compare the accounts of the selection of Saul and of the selection of David.
3. Cite some of the incidents that developed and tested the friendship of David and Jonathan.
4. How are the melancholia and the superstitions of Saul accounted for?
5. What forms of prose and of poetry are found in the sections of Scripture under discussion?

6. Indicate some of the elements that made David's lament over the death of Saul and Jonathan the most impressive of Biblical elegies.

LESSON XII.

Topic—The Reign of David.

I. Required Readings.

Montefiore, Bible for Home Reading, chap. IX, pp. 227–258.

Moulton, Literary Study of the Bible, p. 470.

II. Suggestions.

1. Note that the death of Saul and Jonathan left Saul's surviving son Eshbaal as king, tributary to the Philistines, while David set up an independent monarchy which eventually prevailed.
2. The date of David's reign is about from 1017 to 977 B. C. E. (40 years).
3. Study the map of Jerusalem and read article on same in Encyclopædia Britannica.
4. Consider the nobility of David in his grief, in his shame, in repentance, and in the face of ingratitude.
5. Read N. P. Willis' poems, "David's Grief for His Child" and "Absalom."

III. Tests and Reviews.

1. Give some examples of David's diplomacy (Jabesh Gilead, Hebron, Ziba, etc.).
2. What geographical facts contributed to make Jerusalem one of the greatest of the world's capitals?
3. What were the causes and effects of Absalom's rebellion against David, his father?

4. Name the chief generals of this era under David and those opposed to him, and point out some of their qualities.
5. Of what characteristic of the Hebrew prophets is Nathan a conspicuous example ?

LESSON XIII.

Topic—The Idealizing of David and Solomon.

I. Required Readings.

Montefiore, Bible for Home Reading, chap. x, pp. 259–274; chap. xi, pp. 275–292.

Moulton, Literary Study of the Bible, "Hymns at the Inauguration of David's Capital," pp. 100–1, 154, 155.

II. Suggestions.

1. Observe the difference between our estimate of David's character and that of the people of his own time.
2. Observe the difference between the hymns that breathe a war spirit and those which do not.
3. Sift the truth of Moulton's statement: "There is, perhaps, no single day in the far distance of antiquity, which we are able to follow with such minuteness as this central day of King David's career," *i. e.*, the day of the dedication of Jerusalem as the capital.
4. Compare the Hebrew monarchy under Solomon with the other great Oriental monarchies, in extent, wealth, commerce, etc. See "Architecture," in Encyclopædia Britannica, for account of Solomon's Temple.
5. The treatment of the Proverbs of Solomon will be reserved for Lesson XIV, in the "Wisdom Literature of the Hebrews."
6. Note well Montefiore's explanations of the name of "God."

III. Tests and Reviews.

1. Cite the various ways in which David was idealized.
2. How many Psalms are ascribed to David? On what grounds?
3. Memorize Psalm LI.
4. Wherein does the greatness of Solomon consist? Wherein is it exaggerated?
5. Describe the dedication of Solomon's temple.
6. What are the principal religious ideas expressed in Solomon's prayer?

LESSON XIV.

Topic—Beginning of the Wisdom Literature or Philosophy of the Bible.

I. Required Readings.

Moulton, Literary Study of the Bible, Proverbs, chap. XI, pp. 255–262; Sonnets, pp. 272–280, 282, 283; "A Miscellany in 5 books," chap. XII, pp. 284–8; Analysis, pp. 477, 478, 479.

II. Suggestions.

1. Study carefully the analysis of "The Proverbs of Solomon," pp. 477, 478, 479. Mark the titles in your Bible.
2. Observe that "wisdom" in Biblical use corresponds to our modern term, "philosophy," but is broader than the latter in its various suggestions.
3. This lesson will concern itself with the Book of Proverbs specifically as "Wisdom Literature" in its *poetic* expression alone, deferring the prose treatment until the proper time.
4. The germ of all "wisdom" is the Proverb; out of it all the forms of Wisdom Literature develop. Note espe-

cially the "Parallelism" which is the basic form of all the sayings of the Wise Men.

5. Mark the distinction between ancient and modern epigrams.
6. Whenever thought runs into poetic moulds, we have the spirit of the "Sonnet." The Hebrew sonnet has a mould of its own, just as the Italian and English have theirs.
7. No part of the Bible is so replete with literary beauty as is the first book of Proverbs (chaps. I-IX). It is a series of miscellaneous sonnets on Wisdom.
8. The second book (chaps. X–XXII) is a collection of unit proverbs.
9. The third book is a gnomic epistle, *i. e.*, it gives a number of maxims in a pithy form.
10. Notice that the striking feature of the fourth book (chaps. XXV-XXIX) is a folk-song of good husbandry (chap. XXVII, pp. 23–7).
11. The last book contains the famous poem on the virtuous woman. In the Hebrew the poem is an acrostic.

III. Tests and Reviews.

1. What is the distinction between "wisdom" and "prophecy?"
2. Give an example of the two varieties of unit proverbs?
3. Write out from memory a copy of the table on page 260, showing the development of the forms of Wisdom Literature from the unit proverb, tending verseward.
4. What is the characteristic of the Hebrew sonnet? What are its two types, and how are these distinguished?
5. What is the nature of the dramatic monologue?
6. How is the Book of Proverbs technically described?
7. What is the philosophic attitude of the author of the Book of Proverbs?

LESSON XV.

Topic—The Division of the Kingdom.

I. Required Readings.

Montefiore, Bible for Home Reading, chap. XI, pp. 292–294; chap. XII, pp. 295–306; chap. XIII, pp. 307–316.

Moulton, Literary Study of the Bible. "Differences between Ecclesiastical and Regular History," pp. 248, 249.

II. Suggestions.

1. Observe that the seeds of rebellion were sown by Solomon's conduct towards the people in secular and religious matters.
2. Emblem prophecy is illustrated by Ahijah's speech to Jeroboam. (I Kings XI, 27–38). See Moulton, p. 336.
3. Note carefully the distinction between ecclesiastical and regular history.
4. Keep in mind the fact that the author of the Book of Kings records the history of epochs which were already ancient in his day, and that the account is a criticism of the several kings from the standpoint of historian, of morals and religion. The writer of the Books of Chronicles is more purely ecclesiastical. His record is made from the standpoint of the Levite or priest.
5. Jeroboam I is the type of the "Ungodly King," and the sins of his successors are always contrasted with his.
6. Reading the legendary account of Elijah, recall what was said of prophecy as a great department of Biblical literature (Moulton, chap. XIV), and what is said of the prophets themselves (Montefiore, pp. 307, 308). Read the chapter on "The Early Prophets" in "The Prophets of Israel," by C. H. Cornill.
7. Characterize Ahab, Jezebel and Elijah. Illustrate their distinguishing traits from the narrative.

III. Tests and Reviews.

1. Give the various causes that led to the breaking up of Solomon's empire.
2. Recite the effects of the disruption of the kingdom.
3. How is the fragmentary form of the records in the Books of Kings accounted for?
4. Give some instances in which the doings of various kings are obviously reported with some bias.
5. What political events characterized the reigns of the first three kings of Judah, Rehoboam, Abijah and Asa?
6. What are the main political events in the reigns of the first six kings of Israel, Jeroboam I, Nadab, Baasha, Elah, Zimri and Omri?
7. What, in the eyes of the historian of Kings, makes a king ungodly? How does his judgment compare with the standards of Godliness set forth in the Pentateuch?
8. What is the spiritual significance of Elijah's vision at Horeb?

LESSON XVI.

Topic—The Divided Kingdom.

I. Required Readings.

Montefiore, Bible for Home Reading, chap. XIII, pp. 316–45.

Moulton, Literary Study of the Bible, "Epic Prophecies of Elijah and Elisha," pp. 238–40.

II. Suggestions.

1. Note that the destruction of the house of Omri was threatened, not on account of idolatry, but because of Ahab's crime against a simple peasant, Naboth.
2. The key-note of all Hebrew prophecy is struck by Elijah. Mark his rigid consistency and stern adherence to

principle. Do not let the mystical character of these narratives obscure their sublime force and significance.

3. In the Louvre, at Paris, is a stone (found at Dibon, east of the Jordan River, in 1868), called the stele of Mesha, king of Moab. It corroborates the events described in this lesson.
4. The readers of the Gospel will observe the similarity of the miracles credited to Jesus to many of those ascribed to Elijah and Elisha.
5. Note how closely in all ancient thought the man and his house, family and descendants are bound together, sharing all responsibilities and their good or evil consequences.
6. Consider the lofty morality of Elisha in the story of the expedition to capture him.

III. Tests and Reviews.

1. What two interests does Elijah make his own? Are these also the interests of the prophets after him?
2. How is the quarrel among the prophets under Ahab accounted for?
3. How do the accounts about Elisha compare with those about Elijah?
4. Wherein does our knowledge of their messages differ from that which we have of later prophets?
5. Give an account of the fall of the house of Ahab and the rise of Jehu—perhaps the worst figure in all Israelitish history.

LESSON XVII.

Topic—Literature of Prophecy.

I. Required Readings.

Moulton, Literary Study of the Bible, chap. xiv, pp. 327–52.

II. Suggestions.

1. Mark the original and characteristic feature of Hebrew prophecy by which it is distinguished from all other forms of the world's literature.
2. Observe the peculiar intermingling of text and exhortation in all prophetic discourses and of the various elements of warning, description, reflection and fervent appeal.
3. Observe the completeness with which figures of speech are carried out in the prophetical writings..
4. The conventional form into which the text has been cast in the printed editions of the Bible is responsible for very much of the prevalent misunderstanding of its contents. For a fuller exposition of this fact, read Moulton's Appendix III "On the Structural Printing of Scripture."
5. Compare the emblem literature of England and the Emblem Prophecies of Judea.
6. Carefully note the growth of the "Vision" and how various types of "Revelation" develop from it.
7. Study the different kinds of "Prophetic Intercourse" and their importance.

III. Tests and Reviews.

1. Analyze the meaning of the word "Prophecy;" show the changes from its original sense. What place has "prediction" in Hebrew prophecy?
2. Differentiate between the terms "Prophecy," "Burden" and "Oracle."
3. Write synopsis of Isaiah I–IV.
4. What is meant by the "Pendulum structure of any composition?" Illustrate from prophetical passages.
5. Name the various forms of lyric prophecy.
6. Cite some examples of symbolic prophecy.

7. What is meant by "the signs of the Prophet?" Of what historic significance is this?
8. Of what species of prophecy is Ezekiel's vision of the Valley of Dry Bones (ch. XXXVII, 1–15) an instance?
9. What is a parable? What are its uses?
10. Name two of the "Dramatic Prophecies." Account for the obscurity of the "Dramatic Prophecy."

LESSON XVIII.

Topic—The Decline and Fall of the Kingdom of Israel.

I. Required Readings.

Montefiore, Bible for Home Reading, chap. XIII, pp. 345–50; chap. XIV, pp. 350–65.

Moulton, Literary Study of the Bible. "The Rhapsody of Amos," pp. 114–117, 391–94; "The Prophetic Collection of Hosea," pp. 488, 349–51, 423–425.

II. Suggestions.

1. The treasures in the Temple of Jerusalem were the manifest cause of dissension between the kings and the priests, and also an allurement for foreign invaders.
2. The inscriptions upon Assyrian tablets discovered in recent years afford valuable aid in clearing up the history of this epoch. See an article by Prof. M. Jastrow, Jr., in the *Century Magazine*, January, 1894, on "The Bible and the Assyrian Monuments."
3. Observe that the importance of Jeroboam II as a political ruler is slurred over by the historian of the Book of Kings.
4. Mark the appearance of Amos. It begins an important era of Jewish history, and perhaps also of universal history. Read what is said of Amos by Prof. C. H. Cornill in his "The Prophets of Israel."

5. Trace the three phases of "Amos' Rhapsody of the Judgment to Come." They seem like so many acts of a drama.
6. To the proposition of Amos, "God is justice," Hosea adds, "God is love." Cornill's chapter on Hosea, in "The Prophets of Israel," should be read.

III. Tests and Reviews.

1. Tell the tragic history of Athaliah, the Queen, and of the boy king Jehoash, rulers of Judah.
2. Cite some of the facts of Jewish history obtained from the Assyrian inscriptions discovered in recent years.
3. What were the fundamental truths which Amos the prophet proclaimed?
4. What does Hosea add to the complaints of Amos?
5. Why is the year 722 before the Christian Era an important one in Jewish history?
6. What change in the population of Israel was brought about by the triumph of Assyria?

LESSON XIX.

Topic—The Times and Message of Isaiah of Jerusalem.

I. Required Readings.

Montefiore, Bible for Home Reading, chap. xv, pp. 366–384 & 9.

Moulton, Literary Study of the Bible. "Isaiah, a Prophetic Collection," pp. 480–2; "Isaiah's Great Arraignment," pp. 329, 330; "The Doom of the North," pp. 334, 335; "The Three Oracles," chap. xxi, pp. 355–8; "A Rhapsody of Judgment," pp. 373–81.

II. Suggestions.

1. Observe the part that the Jewish Kingdom now plays in the politics of the surrounding nations—Assyria, Syria, Damascus, Tyre and Zidon.
2. The speeches of Isaiah bearing on state affairs are analyzed by Moulton on pp. 329–30, 334–5, 314, 418–19. They have been studied in Lesson XVII.
3. Study carefully the analysis of Isaiah's prophecies on pp. 480–2, and read the chapter on Isaiah in Cornill's "The Prophets of Israel."
4. Observe that the three oracles of Isaiah are bound together by one piece of imagery—that of a watchman on duty; and by one recurring thought—that of an impending doom.
5. Mark out in your Bible the passages of Isaiah's "Rhapsody of Judgment and Salvation" which divide it into seven sections. Indicate, by notes on the margin, the verses which contain, respectively, the Prelude, the various songs, and the parts or voices of the different speakers.
6. Isaiah of Jerusalem is regarded as the greatest classic of Israel. His influence preserved Judah and Jerusalem a whole century, during which the religion became so firm-rooted that it could survive their destruction.

III. Tests and Reviews.

1. What was the position taken by Isaiah in state affairs?
2. Compare the interpretations of the prophecy of the sign "Immanuel" in Montefiore (p. 373), and those given by Moulton (p. 341).
3. Wherein do Isaiah's teachings agree with those of Amos and Hosea?
4. Give an account of the event which made the reign of Hezekiah famous What are the authorities for this history?

5. What are the elements of prophecy which culminate in the Rhapsody, and make it the highest product of the distinctive literary genius of the Jew?

LESSON XX.

Topic—The Reigns of Manasseh and Josiah.

I. Required Readings.

Montefiore, Bible for Home Readings, chap. xv, pp. 384–97.

Moulton, Literary Study of the Bible. "Micah, a Prophetic collection in two books," p. 489; "Dramatic Prophecies," pp. 347–9.

II. Suggestions.

1. Manasseh is named in the Assyrian inscriptions as paying tribute to Sennacherib's successors. Uneventful as his reign was in foreign politics, it was of great importance in its religious history.
2. "Out of the corruption of the age there shines like a star the purest light of prophecy" in Micah. Memorize the sterling sentence with which his greatest speech concludes (vi, 8).
3. Read the six chapters of Micah in your Bible, marking off the several discourses under their proper headings according to the analysis.
4. Observe well that while there is much disagreement among scholars as to the authorship of the Retrospect, *i. e*, "The Book of the Covenant or the restatement of the Law in Deut." (chap. xii–xxvi, inclusive), they are generally agreed as to the time when it was written, viz.: in the era of Manasseh and Josiah. For an explicit account of the fundamental teachings of Deuteronomy, read the chapter in Cornill's "The Prophets of Israel."

5 Note the rapidity of the great political changes which occurred during the reigns of Josiah and his son.

(1) Death of Asurbanipal, King of Assyria (626 B. C.), followed by the speedy collapse of his Empire.
(2) Revolt of Babylon.
(3) Establishment of the Babylonian Empire by Nabopolassor.
(4) The Medes overrun and capture the northern provinces of Assyria. They advance and besiege Nineveh.
(5) The Scythian hordes from the north interrupt this siege for a time.
(6) In 602 the siege renewed by Cyaxeres, the Median king.
(7) Necho II, King of Egypt, takes advantage of their unprotected condition to sieze on the remoter portions of the Assyrian Empire.
(8) He invades Palestine in 608.
(9) Josiah marches out to oppose him and is killed in the battle of Megiddo, thus placing Judah under tribute to Egypt.
(10) Nebuchadnezzar, son of the Babylonian Emperor, having made peace by marriage with the Medes, advances against Necho II of Egypt and totally defeats him at Carchemish (Circesium on the Euphrates) 605 B. C. E.
(11) This battle was most fateful for Judah, as eventually it made it absolutely tributary to Babylonia.

III. Tests and Reviews.

1. To what sins of Manasseh is the overthrow of the kingdom of Judah ascribed?
2. How is the "scene" presented in "Dramatic Prophecy?" Illustrate by Micah's "The Lord's Controversy before the Mountains." (Moulton 347–9.)

3. Give an account of the finding of the "Book of the Law" in Josiah's reign, and of the sweeping reforms to which that incident gave rise.
4. Where is this narrated in the Bible?
5. How do we know that the book there referred to is the Code of the Retrospect?
6. Can you explain from the geographical situation of Palestine why Judea so frequently became the scene of the conflicts between the rival empires of Egypt and Assyria?

LESSON XXI.

Topic—Jeremiah the Prophet.

I. Required Readings.

Montefiore, Bible for Home Reading, chap. xv, pp. 397-419.

II. Suggestions.

1. The thrilling events of the career of Jeremiah the Prophet occurred during the last twenty-five years of the monarchy. We are better informed concerning his life than concerning that of any other prophet. He was a man of sorrows, a martyr for the truth, the incarnate conscience of his people. He spiritualized religion and most emphasized its universality. Read Cornill on Jeremiah in "The Prophets of Israel."
2. Observe that the national calamity proved that Jeremiah, far from being a traitor as he was charged, was the noblest patriot of his age.
3. Contrast the election of Jeremiah as a prophet with the manner in which Moses received his commission before the burning bush. Other points of similarity in the experiences of these two great souls are readily discoverable and were frequently taken by the Rabbis as the

basis of some of their most beautiful and suggestive teachings.

4. Note the moral courage of Jeremiah in rebuking Jehoiakim, as Nathan had rebuked David.
5. Make a note of some of the excellent figures of speech employed by the prophet.

III. Tests and Reviews.

1. Write a sketch of the life of Jeremiah as revealed by his writings, pointing out the strength and weakness of his character.
2. In what do the teachings of Jeremiah coincide with those of his predecessors, Amos, Hosea and Isaiah?
3. What policy did Jeremiah advocate in affairs of state, and what in the interests of religion?
4. Cite some of the contentions between Jeremiah and the other prophets of his day. What light does this conflict cast on the vocation of the prophet?
5. What was the bearing of Jeremiah under persecution and trouble?

LESSON XXII.

Topic—The Prophecies of Jeremiah.

I. Required Readings.

Moulton, Literary Study of the Bible. "A Prophetic Collection in Ten Books." Appendix, pp. 482–5, and the various pages of the book there cited and referred to in the Suggestions and Tests below.

II. Suggestions.

1. Note the contents of the ten books of Jeremiah's Prophecies and select those whose application was given in the previous lesson.

2. The typical example of a discourse in the form of prophetic sentences is found in Jer. IX, 23 (Moulton, pp. 417, 418).
3. Emblem prophecies abound in the writings of Jeremiah. Note especially these: The Girdle, the Figs, the Potter's Clay, pp. 336–7; the Crisis, p. 341.
4. Observe that the literary treatment of Jeremiah XIV, XV as a "Rhapsody of the Drought," clears up a number of difficulties in the text (Moulton, pp. 381–5).
5. Satire is a powerful weapon of the prophets. The Doom Songs are compared to the Satires and Philippics of other literatures; but note the difference between the Biblical and secular use of satire. (Moulton, p. 355.)

III. Tests and Reviews.

1. What distinguishes the "Rhapsodic Discourse" from the "Rhapsody" as illustrated in the Manifesto of Jeremiah? (Moulton, pp. 386-91.)
2. Take your Bible and mark off the emblem prophecies of Jeremiah.
3. Who are the persons participating in Jeremiah's "Rhapsody of the Drought?" In what does the dramatic action consist? (Moulton, pp. 381–5.)
4. Point out the "Prophetic Incidents" by which Jeremiah instructs us as with the force of "Object Lessons," pp. 337–8.
5. What is the Doom Song as a form of Prophecy? (Moulton, pp. 354-9.)
6. How does Jeremiah XXX, 4–22, illustrate the Pendulum structure as a characteristic of prophecy? (p. 332.)

LESSON XXIII.

Topic—The Fall of the Kingdom of Judah.

I. Required Readings.

Montefiore, Bible for Home Reading, chap. xv, pp. 419-43.

II. Suggestions.

1. The death of Jehoiakim was most untimely. His eighteen-year-old son Jehoiachin fell into the power of the Babylonian Emperor, Nebuchadnezzar, who was then advancing with his great army. This was in the year 597 B. C. E., which date marks the beginning of the "Captivity," or "Babylonian Exile." See article Babylonia, in Encyclopædia Britannica.
2. Observe that the letter of Jeremiah to the first exiles gave a true patriotic basis for the conduct of the Israelites during all the later ages of their abode in lands outside of Palestine. In all their adopted countries the Jews (their detractors to the contrary notwithstanding) have been most loyal citizens in peace and brave soldiers in war.
3. Observe the public discussions of Jeremiah and Hananiah and the forcible illustration with the yokes.
4. The narrative in the Book of Kings, describing the fall of Judah, is purely historic, *i. e.*, free from the bias of the ecclesiastical historian.
5. Consider the sublime spectacle of Jeremiah on the ruins of Jerusalem hopefully forecasting the future.

III. Tests and Reviews.

1. To what class of people did those Jews belong who were first carried off into Babylonia?
2. Who was the last king of Judah, and what conditions prevailed during his reign?

3. What is the direct application of the emblem prophecy of the figs?
4. What was Jeremiah's advice to the Jews in exile, and what was his urgent counsel to those at home in Palestine?
5. What was the disastrous effect of the rebellion attempted by Zedekiah 594 B. C. E.?
6. Describe the siege and fall of Jerusalem.
7. What is the criticism of Montefiore on the value of Jeremiah's message?

LESSON XXIV.

Topic—The Agony of Jerusalem.

I. Required Readings.

Montefiore, Bible for Home Reading, chap. xv, p. 443 to end.

Moulton, Literary Study of Bible, "Biblical Elegies," pp. 156–8, 500.

II. Suggestions

1. Observe that the severe denunciations of Jeremiah are tempered by references to divine pity. The certainty of his conviction that God is merciful is to be carefully noted.
2. The "new Covenant" of which Jeremiah speaks is to be contrasted with the "old Covenant." This is to be done in order to discover the spiritual advance in this "new Covenant," of which the prophet is the exponent.
3. The description of the dying agony of Jerusalem, as pictured in the brief, but suggestive, accounts of the historian, is amplified by the "Lamentations of Jeremiah."
4. It is to be regretted that the manner of printing the English Bible conceals the fact that there are five distinct "Songs of Sorrow" in the "Book of Lamenta-

tions," and that in the Hebrew, the first, second and fourth are acrostics of a single line to each letter of the alphabet. The third "Song of Sorrow" is of a more complex structure, and contains couplets and triplets of two and three successive lines, beginning with the same letters of the alphabet in consecutive order.

5. Read what Moulton says of Hebrew elegies. Read "Lamentations," in the light of events, as patriotic poetry pervaded by religious exaltation.
6. The poet's explanation of suffering and sin is to be read in the spirit of the agony and bitterness which he feels, and to be modified by the calmer sense of trust in God's goodness and compassion, which in the end soothes and consoles him.

III. Tests and Reviews.

1. Compare the standpoint of Jeremiah and that of our day.
2. Show how the merging of law and love is taught as the highest ideal of Judaism.
3. Mark out, in your Bible, the passages of hope and comfort in the elegies of the "Book of Lamentations."
4. Make a synopsis of the great events which divide into logical order the epochs from Moses to Jeremiah.
5. Summarize the great changes in the religion of Israel wrought by the exile in Babylonia.

LESSON XXV.

Topic—Ezekiel the Prophet of the Exile.

I. Required Readings.

Montefiore, Bible for Home Reading, chap. xvi, pp. 459-76.

Moulton, Literary Study of the Bible. Analysis of Ezekiel's Prophecies, p. 486, and special references in the Suggestions and Tests.

II. Suggestions.

1. Recollect that although the first exiles were taken to Babylonia in 597, it was not until eleven years thereafter (586 B. C. E.), upon the destruction of Jerusalem, that the great deportation of the people took place. Read Psalms 42, 43 and 137, to learn the sentiment of the exiles.
2. The conviction is always present in the speeches of Ezekiel that the desolation of Judea and the ruin of the Monarchy had to come in order that the people should be brought to repentance and their restoration become possible.
3. The Prophet's Call is a splendid example of "Vision Prophecy." The supreme instance of that kind is the Vision of the Valley of Dry Bones, based on the doctrine of bodily resurrection and used as an effective "emblem." Read Moulton, pp. 342–45.
4. Concerning the prophetic discourses, such as the "Proverb of Fathers and Children" and the "Shepherds of Israel," read Moulton, pp. 330, 331.
5. The doctrine of heredity, or of the punishment of children for the sins of their fathers, is clearly discussed by Montefiore, 468–69. This merits the closest attention of the reader.
6. The word "jealous" is used in a good sense, meaning eagerness, not envy, and with reference to God is often rendered quite aptly by the word "zealous."
7. Ezekiel develops Jeremiah's teaching of personal responsibility as his chief doctrine. He pictures Jerusalem restored as an ideal State. Read Cornill's chapter on Ezekiel in "The Prophets of Israel."

III. Tests and Reviews.

1. What is known of the life of the exiles in Babylonia? What is the main source of our information about it?

2. Write a sketch of Ezekiel's life.
3. What are the four most valuable elements in Ezekiel's teachings?
4. What two kinds of revelation are found in Ezekiel's visions of "Jerusalem under Judgment" and "Jerusalem Restored?" Moulton, pp. 343, 344.
5. Can you find verses in the prophecies of Ezekiel which verify the following:
   (*a*) However good a man may be, he can never afford to become morally careless.
   (*b*) However sinful a man may be, it is never too late to mend.
   (*c*) Each individual has a personal relation to God.
6. What are some of the peculiar emblems used by Ezekiel to illustrate and emphasize his speeches? Moulton, pp. 337–40.

LESSON XXVI.

Topic—Cyrus the Great and the Second Isaiah.

I. Required Readings.

Montefiore, Bible for Home Reading, chap. xvii, pp. 477–501.

II. Suggestions.

1. The order of political events that led to Israel's redemption from the Babylonian exile was this:
   (*a*) In 562 B. C. E. Nebuchadnezzar died.
   (*b*) His two successors maintained the Babylonian power until,
   (*c*) In 566 B. C. E., a conspiracy placed Nabonedos on the throne.
   (*d*) Two years before, that great and distinguished figure in Asiatic history, Cyrus the Great, had ascended the throne of Persia.

(*e*) Cyrus soon threw off the yoke of Media, and in 549 stood ready to defy the Babylonian power.

(*f*) Nabonedos, King of Babylonia, was a pious antiquarian, unfit and unable to cope with Cyrus, but

(*g*) An alliance was formed against Cyrus by Babylon, Egypt and Lydia.

(*h*) Cyrus subdued each of these in turn. Babylon fell after one battle, and in 538 Cyrus b came its master.

2. "A Taunt Song" reflects the spirit of the exiles, their sympathies and their hopes (Isaiah XIV, 1–10).
3. "The Great Unknown," the prophet who towers majestically above all the others, is called "The Second Isaiah." For some unknown reason his writings were, by the compilers of the Books of the Bible, added to the Book of Isaiah. They comprise chaps. XL to LXVI.
4. The test of his greatness is the fact that though little is known of Isaiah of Babylon himself, yet his words have exercised a powerful influence upon so many generations. Read Cornill's chapter on "Deutro-Isaiah" in "The Prophets of Israel." Isaiah's interprétation of the victory of Cyrus in its bearing on Israel, and through Israel on humanity, is one of the forces that made history.
5. Notice the diversity of opinions about the passages in the Second Isaiah, which refer to "The Servant of Jehovah." There is no agreement as to who wrote them, when they were written, or to whom they refer. The consensus of the best scholarship (Jewish and non-Jewish) now declares the "servant" to be a personification of ideal Israel.

III. Tests and Reviews.

1. What effect did the triumph of Cyrus have on the Jewish exiles?
2. Were the predictions of Isaiah in any degree fulfilled?
3. Cite some sayings of Isaiah which verify the claims:

(*a*) That he was the great Biblical preacher of pure and absolute Monotheism.

(*b*) That he upheld the conviction that the Jews are the "witnesses of God."

(*c*) That they are the "servants of Jehovah" for the purpose of diffusing the knowledge and worship of one God.

(*d*) That they are chosen not for their own selfish advantage, but to minister to mankind.

(*e*) That the best Israelites are "elected" to serve Israel, even as Israel is chosen to be the servant of all the world.

4. What is Isaiah's explanation of suffering and sorrow? What does he say about "fasting?" (Chap LVIII.)
5. What is said of the patient and gentle methods by which the servant of Jehovah is pictured as working and suffering for humanity, and the application of this doctrine to the sufferings of Israel under persecution?

LESSON XXVII.

Topic—Isaiah's Rhapsody of Zion Redeemed.

I. Required Readings.

Moulton, Literary Study of the Bible, chap. XVII, complete.

II. Suggestions.

1. The twenty-seven chapters of Isaiah, from XL to LXVI, regarded as one literary composition, are, perhaps, the best product of Hebrew genius. "It is supreme in importance," because it is now the inspiration equally of the Jewish and the Christian religions.
2. The full force of this part of the Bible is brought out when we consider it as a "Rhapsody"—the prophetic form made by the fusion of all literary forms into one.

3. The difficulties of discovering the plan and movement of the work lie in :

   (*a*) The absence of a continuous narrative.
   (*b*) No sign of a logical plan.
   (*c*) The seeming character of the writings as a collection of many detached compositions.

4. The evidence of unity and progress in the composition are these :

   (*a*) It works forward, like many other prophecies, from an immediate judgment and deliverance to the final judgment of the nations.
   (*b*) It everywhere suggests progress from the immediate deliverance of the exiles by Cyrus, towards the restoration of the remnant of Israel in Zion restored.
   (*c*) There are seven distinct divisions, stages or "phases" into which the movement seems naturally to fall.
   (*d*) These "phases," though not necessarily successive, are all necessary to be exhibited before the climax of the action can be reached.

5. Notice the recurrence of "songs" in this composition, the fifth phase being made up of a series, as follows :

   (1) Zion, Jehovah's Bride.
   (2) Zion, the City of Beauty.
   (3) Zion's Offer to the Nations.
   (4) Seek ye the Lord.

III. Tests and Reviews.

1. Why is Isaiah's rhapsody of "Zion Redeemed" compared to an oratorio?
2. What are the seven "phases" of the rhapsody? Who is its hero? Whom does he represent in the various parts?

3. What does the prelude convey, and how?
4. In the first phase, what two ideas are uttered by the voice of prophecy? In how many addresses is the voice of God heard, to whom are they directed, and what thoughts alternate in them?
5. In the "Second Phase," by what name is the hero called, and what two-fold task is given him?
6. What voices are heard in the "Third Phase," "The Awakening of Zion?"
7. What mystery marks the "Fourth Phase" as the central part of the rhapsody?
8. In the "Fifth Phase," what four songs occur?
9. What four pictures are presented in the "Sixth Phase?"
10. Show how the whole national history is gathered into a liturgy of thanksgiving, confession and supplication in the "Seventh Phase."

LESSON XXVIII.

Topic—Return of the Exiles.

I. Required Readings.

Montefiore, Bible for Home Reading, chap. XVIII, pp. 502–520, § 6.

Moulton, Literary Study of the Bible, "Zechariah, a Prophetic Collection in Three Books," pp. 490–1, and references in Suggestions and Tests below.

II. Suggestions.

1. All the Jewish exiles did not take advantage of the permission given by Cyrus to return to Palestine, on account of the practical difficulties that would naturally have prevented many from leaving Babylon. It is a curious fact, however, that the work of restoring the religious system was really led by those who remained in Baby-

lon. Read Cornill on "The Return from the Captivity," in "The Prophets of Israel."

2. Sheshbazzar is named as the leader of the returning exiles, and also Zerubabel. The two names are supposed to refer to the same man, a grandson of Jehoiachin, the king of Judah, who had been carried off by Nebuchadnezzar (II Kings, XXIV, 8–18).
3. The Samaritans, who sought alliance with the Jews, were of mixed race, being descendants of the heathen colonists brought to Judea by the Babylonians, and of the Jews who were not carried away into captivity.
4. Compare the sentiments of Haggai's prophecies with those of Jeremiah, in reference to the Temple and the sacrifices.
5. Study the analysis of the writings of Haggai (mark off his four discourses in your Bible) and Zechariah in Moulton, Appendix, p. 490.
6. Observe the chief characteristics of Zechariah's vision of "The Day of the Lord," or Golden Age. (Moulton, pp. 332–3.)

III. Tests and Reviews.

1. What are the sources of our information of the events of this era?
2. What were the number and station of those who returned from Babylonia?
3. What religious acts marked the beginnings of the Second Commonwealth?
4. What feud sprang up between the Jews who had returned and their neighbors? What can be said for and against the conduct of the leaders on both sides?
5. When was the rebuilding of the Temple begun, and when was it completed?
6. Name the six "Visions" and their "Enveloping Vision," contained in Zechariah I, 9; VI, 8. Moulton, pp. 427-28.

7. Show how a literary study of Zechariah's discourses on "The Fasts," "Denunciation" and "Peace" removes the obscurity which attends an ordinary reading of them.
8. Summarize the work of Ezra.

LESSON XXIX.

Topic—Ezra and Nehemiah.

I. Required Readings.

Montefiore, Bible for Home Reading, chap. XVIII, pp. 520–549.
Moulton, Literary Study of the Bible, pp. 240–243.

II. Suggestions.

1. Note what difficulties for the colonists were provoked by the feud with their neighbors. Some authorities state that the Book of *Ruth* and the Book of *Esther* were written as a protest against Ezra's decree divorcing Jews from their non-Jewish wives.
2. At this place it will be instructive to read what Moulton says about *Jonah*, and also Cornill's appreciative estimate of that book. See his "The Prophets of Israel."
3. Notice the rank, influence, wealth and character of Nehemiah, and contrast him with the romantic leaders of the Crusades of the Middle Ages and of the Scotch Covenanters. Read Sir Walter Scott's "Old Mortality," to learn how the Jews of this and the succeeding era influenced later ages.
4. The formal reading and adoption, in a popular assembly, of the laws proclaimed by Ezra as the "Laws of Moses," and the formal ratification of this act in writing, constitute one of the most interesting records of popular constitutional government in history.

5. In reading those portions of Isaiah which are assigned by critics to this period of history, notice how they seem to apply to the events of that time, but observe especially the religious thoughts and sentiments they contain.
6. Are the writer's remarks on the Chauvinism of the Jews entirely justified?

III. Tests and Reviews.

1. What causes led to the coming of Nehemiah to Palestine?
2. To what class of writings does the Book of Nehemiah belong?
3. What are the leading events recorded by Nehemiah?
4. What is said in justification of the rigor of the marital and ritual laws of the time?
5. What reforms did Nehemiah introduce on his second visit?

LESSON XXX.

Topic—The First Chapters of the Bible.

I. Required Readings.

Montefiore, Bible for Home Reading, chap. xix, pp. 550–573, § 15.

Moulton, Literary Study of the Bible. Genesis, pp. 221, 222; Creation, pp. 71, 72; Primitive History, p. 244.

II. Suggestions.

1. The reasons why the first chapters of the Bible are treated last are to be carefully noted by the reader, and those "grave moral and religious difficulties" which they contain are now to be sifted.
2. The following derivations are to be remembered:

Pentateuch, from Greek *pente*, five, and *teuchos*, book.
Genesis, Greek word, meaning origin, birth, creation.
Exodus, Greek word, meaning a going out.
Leviticus, Hebrew root *Levi*, pertaining to the Levites or priests.
Numbers, Latin *numeri*, containing a census of the Israelites.
Deuteronomy, Greek *deuteros*, second; *nomos*, law.

The references to these books are usually made by abbreviations—Gen., Ex., Lev., Num., Deut.

3. The Hebrew titles of the "five books of Moses" are the word or words of the opening sentence in each:

Genesis is *Bereshith*, "In the beginning"
Exodus is *Shemoth*, "names;" because the book begins: "*Ve-eleh Shemoth*," "These are the names."
Leviticus is *Vayikra*, "And he called."
Numbers is *Bemidbar*, "in the Wilderness."
Deuteronomy is *Debarim*, "words;" because the book begins: "*Eleh hade-barim*," "These are the words."

4. The two chronicles or writings in the first eleven chapters of Genesis and elsewhere are distinguished from each other: one as *Jahvistic*, because the writer uses the name Javeh, or Jehovah, as the name of God; and the other as *Elohistic*, because this writer uses the title Elohim for Almighty.

5. Mark off in your Bible the Jahvistic account of creation from the Elohistic account. Observe the respective ideas as to God, the origin of evil, the divine likeness of man, and the uniting of the human race.

III. Tests and Reviews.

1. Memorize the names of the "five books of Moses," and explain each title.

2. What reason is assigned for tracing the descent of the first Hebrew hero, Abraham, back to the first man? What form of historical writing is Genesis? (Moulton, p. 244.)
3. What is the difference between history and tradition? Show how Genesis 1 loses much of its obscurity (Moulton, pp. 71, 72) and gains much in literary beauty when read as an instance of parallelism.
4. Contrast the first and second accounts of Creation, as to agreements and differences in content and spirit.
5. Observe the place of the serpent in ancient religions.
6. Read up *Cherubim* in Bible Dictionary.
7. What ideas of sin are implied in the story of Cain and Abel?
8. Observe the distinction between epic poetry and epic history, as illustrated in Genesis.

LESSON XXXI.

Topic—The Flood.

I. Required Readings.

Montefiore, Bible for Home Reading, chap. XIX, pp. 573–85, § 21.

Moulton, Literary Study of the Bible. The distinctive features of Hebrew literature, pp. 105–17.

II. Suggestions.

1. The prohibition of murder is found in the covenant of Noah as well as in the Ten Commandments. For the difference in the standpoint, read Montefiore, p. 577.
2. Observe the growth of the sense of responsibility shown by the recognition of the difference between accidental homicide (caused by either man or beast) and intentional murder.

3. Anthropomorphism (or the manner of speaking of God as if He were a man) is frequent in this story. These traditions have a never-failing charm for childhood in every generation.
4. The substance of the flood narrations is of Babylonian origin ; still the Hebrew version is original and of a superior kind. Monotheism and the genius of the people have given the legendary catastrophe a moral significance. In addition to this, the beautiful story of the rainbow gives the whole a charming touch of poetry. (Read article "Deluge," in Encyclopædia Britannica.)
5. The story of the Tower of Babel is a unique attempt to account for the diversity of existing languages.
6. The distinguishing features of Biblical literature to be noted are these :
   (*a*) It has no distinct drama—but dramatic impulse diffused into all forms of Hebrew writing.
   (*b*) Prophecy is a unique and original product of Hebrew genius. It is not distinguished by a form all its own, but by its spirit, and by its claim to be the divine message.
   (*c*) It is marked by an overlapping of verse and prose. The rapid transition from one form to the other gives a flexibility to Hebrew literary expression which is one of its chief sources of power.

III. Tests and Reviews.

1. What is the source of the various traditions of the Flood?
2. What were some of the ideas of the ancients about blood, that explain the prohibition of its use in the covenant of Noah?
3. In what ancient library were the tablets containing the Assyrian records of the Flood? (See article "Babylonia," in Encyclopædia Britannica.)

4. Make a copy of the chart on page 108 of Moulton's book, and insert an illustration from the Bible under each of the six main divisions of literary form.
5. Name some of the most remarkable examples of Hebrew literature in which prose and verse overlap.

LESSON XXXII.

Topic—The Last Words.

I. Required Readings.

Montefiore, Bible for Home Reading, chap. XIX, p. 585 to the conclusion.

II. Suggestions.

1. The relationship of God to outward nature depicted in the story of the Flood is to be contrasted with that represented in some of the Psalms.
   Psalm XXIX, 1–11. "A storm piece."
   Psalm XCIII, 1–5. "A sea piece."
   Psalm XIX. "The heavens declare the glory of God."
   Psalm CXXI. "God, not nature, our helper."
2. Read the 55th Psalm, and observe the abundant reasons for thanksgiving which are cited from the works of nature.
3. The story of Creation in poetic elaboration is found in the 104th Psalm. Sir William Humboldt praised it as expressing the cosmic order and harmony of creation. Compare it with the Egyptian hymn to Amen-Ra.
4. Hebrew poets, prophets and sages agree in their visions of the golden age as a future time of triumphant justice.
5. It would be well to memorize the fragment (Isaiah II, 2–4). It is the sublimest expression we have of the ideal, towards the realization of which humanity should strive. Compare with Micah IV, 1–6.

III. Tests and Reviews.

1. Trace out the advance which the Bible shows of the conceptions of God that prevailed, from the lowest and most material to the most spiritual and sublime. Cite some texts to demonstrate this.
2. What objects of nature are frequently personified and invoked to praise the Creator?
3. Which is the most beautiful of the "Nature Psalms," and why?
4. What beautiful story from the Talmud is referred to in the interpretation of the verse, "May the sinners be consumed?"
5. What great purpose of God do the Hebrew Prophets discern in the history of the world?

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